

GIFT  
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# HAMSA

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The year closes. As I write these lines I scan nine months of the New Deal; nine months of intense and often tense struggles toward a new social consciousness, toward a new sense of social value. The entire world is waiting for the Christ-child to be born. The human race has carried in her womb a fearful unknown. Only few have been able to dream that it would be a divine unknown, that God would speak to man, that wholeness would speak to the myriads of parts and particles hopelessly distracted in search of their place within the whole.

The soul of the New Deal is a Declaration of Interdependence. In the decaying era of "rugged individualism" there was a universal cry for independence. Every man should struggle to become independent, to stand on his own feet and to face life as a conqueror of wealth. In many ways this was a laudable attitude. But it did not mean very much more than the fact that children must learn to eat their food alone. What about the food? What about this wealth, which the rugged individualist was to conquer, sacrificing for the sake thereof everything else in life? And what did independence, financial independence in the last resort, really mean?

The child may learn to eat with his own hands and to use such social implements as forks and spoons. The adult may learn to handle money which he may have drawn to his financial mouth (bank account) by such social gestures as standing behind a clerk's window or yelling loudly in Wall Street. The fact remains that food or wealth belong to the group or to the collectivity. The child has food only as a part of his family; alone he would starve. The so-called independent individual of our days has wealth only as a part of society; there is no truly individual wealth. Therefore financial independence is a purely relative status — as these last years have shown super-abundantly to millions who had given up most things of life to run after this myth.

Money is the symbol and the measure of human interdependence. Money is a symbol of faith in human cooperation. In a condition of life in which men would be entirely independent (that is, self-sufficient) money would not exist. Money measures the degree in which men are dependent upon each other; the degree in which men are not self-sufficient, isolated and proudly individualistic beings. It is a symbol of commerce, that is of the commingling of human lives and destinies.



Is the millionaire independent? His way of living, and therefore his happiness, depend entirely upon the faith that the collectivity has in certain institutions and governing personalities. If this collective faith is shaken, wealth vanishes. All money is nothing but credit. Even gold can be deprived of the meaning of money, if the law of the land forbids its owner to own it and thus to exchange it for commodities.

Because all money means credit and social faith, because money is the very symbol of social relationship, money should have the greatest spiritual significance. But for ages money has been debased. It has been a symbol of materialism, of greed, of iniquity. No "spiritual" person has wished to own money or receive money for "spiritual work." The possession of money has seemed a token of spiritual perdition. Why was this glorious symbol of human interdependence condemned by the so-called spiritual leaders? Was it because it reminded us that no man can win or fall alone, that there is neither individual salvation nor spiritual independence,—but on the contrary that men are all bound in the whole which is Humanity, as cells are bound in the whole we call our body? Or was it that men had misused this power of social relationship—the greatest power perhaps, if understood at its full—and that money was condemned to carry the curse of that misuse?

This tragedy of money, gold and social power has been dramatized heroically by Wagner in the "Ring of the Nibelungen," and much is said under the veil of legend which would repay a very close study. Do we realize what it means cosmically for Man to have concentrated upon the pure metal, gold, all his passion of greed and lust; to have made gold, and the myriads of elemental lives which constitute this metallic substance, the very focus of hatred and evil desire? One thinks of the curious way in which this focalization of greed is being lifted from gold (now hoarded in bank vaults, unseen and hardly touched) and put on mere abstract symbols, greenbacks, stock certificates, bonds and the like. In this international money solidarity, may we not see emerging the dream of world-wide interdependence and universal comradeship?

It may be but a dream, but it is worth analyzing, for there is much spiritual meaning back of it. We are indeed facing a change of spiritual direction. Far in the past we can dimly remember a stage of peaceful living and happy tranquillity which we may call, if we see far enough, the matriarchal state, but which is better called the *communal state*. Men lived in communities, without private ownership, without separative family bonds and paternal autocracy. Traditions of all continents refer to it as the *Golden Age*—perhaps for some deep reason.

Then the patriarchal system arose, symbol of activity, of conquest, of war, of hatred and ambition. Feudalism was the next stage; national imperialism, an extension thereof. Unrest, strife and the craving for power—for the pure gold of the Rhine (the early social condition of mankind) hammered into a Ring, the Ring of selfish power and autocratic selfhood. Then the curse on the gold: the fitting symbol of this era of class-struggles and "rugged individualism" or despotism.



But in the future we see the outlines of a new age, following our present era as this present era followed the primeval communalism of the golden days. In thesis, antithesis, synthesis. Also, *dependence* upon the tribal god and the tribe — *independence* at the cost of disruptive hatred and greed — *interdependence* or solidarity. This third stage finds its culmination in the group relationship of the Companions — free men and free women; also in regenerated gold, no longer money, but the substance of beautiful and consecrated objects — as it was in the days of Incas and Mayans.

The gold craze of Europe, the poisonous rise of bourgeoisie violating the entire world with its ships laden with lust and greed under the cloak of Christianity, — where did they originate, if not out of the gold stolen from Incas and Toltecs, torn away from millions of tortured Indians? On that gold Spain and England built their commerce and power, as France had built hers out of the plunder of the Gnostic Albigenes and Templars. Europe's power has been a curse indeed since its very birth!

A new era must begin — for America, if not for Europe. Or is the whole world to go down into the crash of the gold-fed feudal European structure, to demonstrate world-solidarity in death; — only, better to rise as a united planetary whole? This new era, if it begins, must begin by the purification of the gold, by the transfiguration of the money-symbol. This means a new sense of spirituality. That must be considered spiritual which brings about the largest amount of human relationship; which deeply integrates through friendly cooperation the most human beings, in terms of a universal Ideal.

Thus the harmonious group is to become the symbol of spiritual achievement, rather than the solitary or ascetic individual who turns his back against life in society. As this occurs, money becomes the very index of truly social living and of human interdependence. Good will toward men is not enough. Cooperative behavior in association with men, faith in the beauty and depth of human togetherness — such are required above all in the spiritual New Deal. Money is the sacred token of such a behavior and such a faith. It should be given and accepted joyfully, reverently — as a great spiritual symbol.

We must, therefore, consider money a holy thing — not to be hoarded, not to be confused with a concrete metal, but to be partaken of as the sacrament of living together, as the blood of the social organism, as a fit symbol of spiritual activity, of operative wholeness. May this blood bind man to man in the communion of a greater social life! The criminal, the cancerous growth, is that cell which keeps for itself more blood than its share. Let money pass and go. Let it carry blessings instead of curses. Redeem the gold of the Nibelungen. Return it to the waters of the Rhine. And may a new order of Man rise, in which money will be free from the ancient curse, ever flowing, ever fructifying; the very blood of MAN!



# A Philosophy of Operative Wholeness



## THE HOME

At this present stage of human development, to which the ancient books of India refer as the "age of sex-and-hands-power," the *normal* cell-formation of human relationship is the bi-polar state of matrimony. Marriage is the normal gate to wholeness. The consummation of this "conjugal" process of integration is, physically, the children, and spiritually, the home. Unfortunately the meaning of child and home is no longer understood in its spiritual implications, and the human polarities are very often disturbed in rhythm and morphology, producing strain often unbearable and complexes of all sorts.

This internal tension releases many a time very revolutionary power in the person of the children, who, no longer integrated to a disrupted home, are compelled to rely solely upon the energy of their personal ego, and thus develop characteristics which range from the highest creative genius to criminality.

Until the child reaches the age of seven, or thereabout, it has normally no ego of its own. The child is then the emanation of conjugal wholeness. Its soul is the psycho-spiritual entity created by the interpenetration (which should be rhythmic and cyclical — but usually is *not!*) of the two psycho-spiritual personalities of the parents. This soul is the true "home" — the mystic tone of the fulfillment of Man-Woman, the OM of the social-spiritual *cell* constituted by the normal vibratory union of a man and a woman on the physical, psychical, mental and even spiritual planes.

The fire that feeds this psycho-spiritual entity, the "home," is of course Love. But fire is of little use unless it be made operative in and through some sort of apparatus for the canalization and distribution of heat. Love is an energy which is scattered and self-destructive, except when it is brought under control in and through a *form*. Thus the need for a "ritual of love," so that love be made operative and efficient in release of power; the need for the true "art of love" — which banishes the wasteful sentimentality dear to Christian peoples, and in quiet, hieratic ways joins the participants in the fire-ceremony, in the alchemical process of the "blossoming of the Rose" whose perfume is the "home" and whose seed, the child.

"OM MANI PADME HUM!" The old mystic mantram has one of its applications here. For the "hum-ming" tone of love-fulfillment is the "consummation" of the man "MANI" and of the woman (the lotus — PADME) consecrated by the original OM, which is the primordial synthesis of Man-Woman, before the fall into sexuation. This tone is that which arises from the ritual of love, through which power is released and the fire of the original "One" returns to itself with the dynamic intensity known only to that which is fulfilled, completed, "made perfect" in the realization of Wholeness.

Quiet (yet fervent), unemotional (yet intensely vibrant), rooted in self-realization (yet oblivious of self), efficient (yet beyond form-boundaries) — each should be the ritual of love; to which we must add, *consecrated*. Love should be consecrated to the building of the "home," whether there be child-birth or not — a mere physical symbol and sacrificial offering to the continuity of the race-consciousness, which may or may not be necessary, or even intended. For the "home" is the spiritual reality, the cell of MAN, to the making of Whom all human energies should be utterly dedicated.

The "home" is a tone, a vibration, a perfume, a jewel. The child is a man; their heart, their love; their synthesis

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# A Philosophy of Operative Wholeness



## THE HOME

At this present stage of human development, to which the ancient books of India refer as the "age of second-hand-power" the normal cell-formation of human nature is being subjected to a process of degeneration. The result is, physically, a weakening of the human organism, and a corresponding strain on the human mind.

the person is compelled to accept a character which is not his own.

no ego or soul is there. The rhythm of personal life is the fulfilment of the mental and physical needs of the individual.

Love, in its true sense, is a sort of alchemy which is made of the "love" and in which the alchemical process is completed and the result is a new form of life.

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The "home" is a tone, a vibration, a perfume, a jewel. The child is a symbol; but the "home" is a reality. It is the creation of Man-Woman; their joint identity, their "treasure in heaven" of which they are the casket, their Name on the scroll of ultimate fulfillment. It is the result of the ritual of love; for it is fed by this ritual, *if consecrated it be*; it is warmed by the fire of synthesis of the Man-Woman flame.

It is a result, yet a beginning; for it is only as the supernal reality of the "home" is formed by every Man-Woman that out of these *centers of release of energy* a circle of racial Power will be constituted which will be a "womb of civilization," a womb of MAN — a symphony of which every "home" is a vibrant tone.

These tones will *make* the new generations; for the new generation is the sum-total of the enacted relationships between every man and woman. The relationship Man-Woman is the child as a social, racial being. It is the soul of the child until, at seven, this child meets the spark of its own creative individuality. But the latter is conditioned, as far as its operation and manifestation is concerned, by the psycho-physical entity which the child has grown into during its first seven years. This entity is none other than the very Man-Woman relationship between the child's parents — thus the "home," if any. . . or the street, the chaos of passers-by.

It is not what the mother or father say or even do to the child; it is what they *are* as a Man-Woman relationship which moulds the race-soul of the child. Today because this relationship is but too often discordant, or spiritually non-existent, the child is compelled to call upon its own individual ego, before time as it were. Again it may make abnormal geniuses, or criminals.

We wish to speak above all of the *formed energy* that love can be; for we are facing an age when a spiritual war is being waged upon waste. Our civilization, drunken with a sudden release of a social machine-liberated energy, is a welter of waste; and love also has turned to frightful waste. Petting, necking, day and night long dancing, titillating the nerves into uncompleted orgasms, has produced not only a physical but a psychical deterioration of the love-power. After marriage, woman's so-called "liberation" which makes of her the slave of industry and of aimless club-gatherings has brought about the disintegration of most homes. This is obviously a transition and a reaction against the earth-bound conception of a home, which meant little to the woman but drudgery and marital inferiority.



The future reality of the "home" may reappear in a social state in which human society will once more be *organized for the production of power*, and not, as at present, a chaos of waste. It was organized in ancient days; but on a purely "physio-psychical" plane. In the future it must be organized on a "mental-creative" plane — with the help of modern engineering.

Likewise love was organized and made efficiently operative on the plane of race-procreation, in the days of ancient India when mating was regulated by stars and ritualistic observances. A new ritual of love must be created, a new consecration of its released power to a more conscious and more permanent goal. Love must be dissentimentalized and freed from mere self-gratification or from the multitude of complexes and fears which crowd its gates. It must be made steady, strong — a performance of art with a technique of supreme beauty and consecrated wholeness.

Only through such ritual will love become fully *objective*. Love is so often a matter of subjective feelings, of moods, of vague yearnings, or bored desires. As such it is spiritually impotent. It is not creative, unless it be fully objectified, made a matter of cyclic and periodical performance, — a true ceremony, for the coming of which each participant prepares himself or herself in true dedication of body and soul.

Thus only will love become *formed and operative*, leaving far behind the prudish coquettish moods of the woman and the gross physical possessiveness of the man. The result will be a "home" — a pulsating temple of the Creative Flame that is the Living God in Man-Woman.

OM MANI PADME HUM! "Salutation to the Jewel in the Lotus!" The Lotus, the feminine principle, becomes here the physical home vivified by the hearth-fire and the fire that cooks the food through which life perpetuates itself — such a sacred function, this partaking of food! — The Jewel is the Fire-seed that is born of that other combustion in which Man-Woman is recast into unity, when the flame that rises from the androgynous pyre is consecrated to MAN, is made holy through dedication to Wholeness.

This wholeness of two is the "home," the HUM! that vibrates steadily, incessantly within the walls of the physical symbols that are the house of wood, metal and stone — and that other throbbing house which we call a child. A vibration and a soul; and out of countless such souls is made a Living Race, whose soul in turn is Civilization; and out of innumerable civilizations arises the Living Humanity, whose soul in turn is MAN; and out of an infinitude of such cosmic MEN is formed the Universal Mind, whose eternal essence is God.

This, it is true, deals only with humanity in its present *normal* condition. It tells in symbols the seed-truth of that phase of life which is the center of human consciousness in our general stage of planetary development. But let no one be too hasty in declaring himself 'supernormal' or conditioned by super-planetary laws! The path of solitude and asceticism is not away from the path of harmonized duality. It is at the core of it. For even though the two have known themselves as one, yet each of the two is always and forever alone in his self-hood, alone to be born, alone to die, alone to meet God, the infinite Alone.



Such is the eternal paradox of being, having solved which Man finds himself two-in-one. As this occurs, life takes on a supernal meaning, yet more than ever rooted in the work of the world. For Man himself *becomes a work*. Not a man doing work; but a Work transfiguring a man into the eternal Activity that is God. And those who fain would assume the separative glory of reaching beyond normality must know that to do so is to become *forever bound* to the work of the world, without rest, without sleep, without that thing men call happiness, without the opium of self-delusion which charms long vigils on the eternal battlefield with phantasms of illusory never-attained paradises. . .

### **The Spring of Life**

*Love pours from my heart  
Toward you,  
In unceasing stream. . .*

*Do not despise me  
Or think I feel your superior.  
And when you look at me  
Do not see only a man,  
One more human being —  
Awkward, unfinished,  
And likely enough the disrupter  
Of your own cherished theories. . .*

*Instead,  
Let rise within you,  
To flow unstintingly forth,  
The same un-namable stream —  
The stream that humanity yearns for.  
Deep from your center  
Let flow,  
Quick with wisdom  
And deep understanding,  
The stream,  
Healing and whole,  
That humanity bleeds for. . .*

PETER VEYSEY.

*He who adjusts to environment adjusts even to unrest. The supple trees feel the wind, but their roots cling tight to the soil and the rock of Individuality.*

*The key to true growth in sympathetic understanding and tolerance for others is to abandon all inner pretensions.*

\* \* \*



## After the Storm

*Over the crushed and panting earth  
a soothing calm descends . . .  
The world sends up a grateful sigh  
and the tortured daylight ends . . .*

*The wild relentless streams of rain  
has ceased its cruel scourge . . .  
And rushing madly toward the sea  
the flooded rivers surge . . .*

*Softly now the gleaming night  
steals over the purple hill . . .  
The world all bathed in freshness  
lies breathless, cool and still . . .*

MALYAR.

## Oblation

*Lord! I bless thee  
for what thou hast taken from me  
and my soul sings of thee  
for that which thou lettest me take  
from thee.*

*The powerful taketh and is blessed.  
The poor giveth and is thanked.  
Hear the sun chanting unending paeans  
for that all creation taketh  
from his golden bowl  
fruits of everlasting life.*

*"Take of me! Drink of me!  
for my Name shall be stamped  
upon your spoliations,  
for my blood shall surge  
in all your children.*

*I am the Wafer and the Spring eternal  
Partake of me, men of power!  
for thus shall grow upon the barren earth  
Mine endless seed radiant with golden light!"*

RUDHYAR.